WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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MORE EXTRACTS FROM MILTON'S PROSE WRITINGS.

The scarcity of these rich and peculiar productions, and the interest which has always been manifested in them by the reading community, induce us to continue our extracts from them. The following are some fine specimens from his Areopagita, or Speech for the liberty of unlicensed printing, to the Parliament of England.

"This is true liberty, when freeborn men
Having to advise the public, may speak free,
Which he who can, and will, deserves high praise;
Who neither can, nor will, may hold his peace;
What can be juster in a state than this?"
EURIPID. HICETID.

"I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men: and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive as those fabulous dragons teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious lifeblood of a master spirit, imbalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary therefore what persecution we raise against the living labours of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the æthereal and fifth essense, the breath of reason itself; slays an immortality rather than a life."

"To fill up the measure of encroachment, their last invention was to ordain that no book, pamphlet, or paper, should be printed (as if St. Peter had bequeathed them the keys of the press also as well as of Paradise) unless it were approved and licensed under the hands of two or three gluttonous friars. For example:

Let the chancellor Cini be pleased to see if in this present work be contained aught that may withstand the printing; VINCENT RABBATA,
Vicar of Florence

I have seen this present work, and find nothing athwart the catholic faith and good manners; in witness whereof I have given, &c.
NICOLO CINI,
chancellor of Florence.

Attending the precedent relation, it is allowed that this present work of Davanzati may be printed,
VINCENT RABATTA, &c.

It may be printed, July 15.
Friar SIMON MOMPEI D'AMELIA,
chan. of the holy office in Florence

Vouchsafe to see another of their forms, the Roman stamp;

Imprimatur, If it seem good to the reverend master of the holy palace,
BELCASTRO, vicegerent."

"And lest some should persuade ye, lords and commons, that these arguments of learned men's discouragement at this your order are mere flourishes, and not real, I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannizes; when I have sat among their learned men, (for that honour I had,) and been counted happy to be born in such a place of philosophic freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning amongst them was brought; that this was it which had damped the glory of Italian wits; that nothing had been there written now these many years but flattery and fustian. There it was that I found and visited the famous Galileo, grown old, a prisoner to the inquisition, for thinking in astronomy otherwise than the franciscan and dominican licensers thought. And though I knew that England then was groaning loudest under the prelatical yoke, nevertheless I took it as a pledge of future happiness that other nations were so pensuaded of her liberty."

"Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because the pastor says so, or the assembly so determines, without knowing other reason, though because his belief be true, yet the very truth he holds becomes his heresy. * * * *

"There is yet behind of what I proposed to lay open, the incredible loss and detriment that this plot of licensing puts us to, more than if some enemy at sea should stop up all our havens, and ports, and creeks; it hinders and retards the importation of our richest merchandize, truth: nay, it was first established and put in practice by antichristian malice and mystery, on set purpose to extinguish, if it were possible, the life of reformation, and to settle falsehood; little differing from that policy wherewith the Turk upholds his Alcoran, by the prohibiting of printing."

"Truth indeed came once into the world with her divine master, and was a perfect shape most glorious to look on: but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who as that story goes of the Egyptian Typhon with his conspira-

tors, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them We have not yet found them all, lords and commons, nor ever shall do, till her master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."

"Lords and commons of England! consider what nation it is whereof ye are, and whereof ye are the governors: a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtile and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to." "Why else was this nation chosen before any other, that out of her, as out of Zion, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? And had it not been the obstinate perverseness of our prelates against the divine and admirable spirit of Wickliff, to suppress him as a schismatic and innovator, perhaps, neither the Bohemian Husse and Jerom, no nor the name of Luther or of Calvin, had been ever known: the glory of reforming all our neighbours had been completely ours."

"And now the time in special is, by privilege to write and speak what may help to the further discussing of matters in agitation The temple of Janus with his two controversal faces might now not unsignificantly be set open. And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing."

"When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please, only that he may try the matter by dint of argument; for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of truth For who knows not that truth is strong, next to the Almighty; she needs no policies, nor stratagems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spoke oracles only when he was caught and bound, but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as Micaiah did before Ahab, until she be adjured into her own likeness."

EXTRACTS FROM SOUTHEY'S LIFE OF WESLEY.

The renewal of the image of God in the heart of man.

Mr. Toplady has a curious paper upon this subject.

"When a portrait painter takes a likeness, there must be an original from whom to take it. Here the original are God and Christ. 'When I awake up after thy likeness,' &c. and, we are 'predestinated to be conformed to the image of his Son.'

"The painter chooses the materials

on which he will delineate his piece. There are paintings on wood, on glass, on metals, on ivory, on canvass. So God chooes and selects the persons, on whom his uncreated spirit shall, with the pencil of effectual grace, re deline ate that holy likeness which Adam lost. Among these are some, whose natural capacities and acquired improvements, are not of the first rate: there the i n age of God is ainted on wood. Others of God's people have not those quick sensibilities, and poignant feelings, by which many are distinguished: there the Holy Sprit's painting is on marble. Others are permitted to fall from the ardour of their first love, and to deviate from their steadfastness: there the Holy Spirit paints on glass, which, perhaps, the first stone of temptation may injure."

Itinerancy.

"There are some things in the system of the Methodists which very much resemble certain arrangements proposed by John Knox and his colleages in the First Book of Discipline. "It was found necessary, says Dr. M'Crie, to employ some persons in extraordinary and temporary charges. As there was not a sufficient number of ministers to supply the different parts of the country, that the people might not be left altogether destitute of public worship and instruction, certain pious persons who had received a co mmon education, were appointed to read the Scriptures and the Common Prayers. These were called Readers. In large parishes persons of this description were also employed to relieve the ministers from a part of the public service. If they advanced in knowledge, they were encouraged to add a few plain exhortations to the reading of the Scriptures. In that case they were called Exhorters; but they were examined and admitted, before entering upon this employment.

The same cause gave rise to another temporary expedient. Instead of fixing all the ministers in particular charges, it was judged proper, after supplying the principal towns, to assign to the rest the superintendance of a large district, over which they were appointed regularly to travel for the purpose of preaching, of planting churches, and inspecting the conduct of ministers, exhorters, and readers. These were called Superintendents. The number originally proposed was ten; but owing to the scarcity of proper persons, or rather to the want of necessary funds, there were never more than six appointed. The deficiency was supplied by Commissioners or Visiters, appointed from time to time by the General Assembly."—*Life of Knox*, vol ii. pp 6, 7

"We were not the first itinerant preachers in England," says Wesley, "twelve were appointed by Queen Elizabeth to travel continually, in order to spread true religion through the kingdom. And the office and salary still continues, though their work is little attended to. Mr. Milner, late Vicar of Chipping, in Lancashire, was one of them."

Itinerant preaching (without referring to the obvious fact, that the first preachers of Christianity in any country must necessarily have been itinerant) is of a much earlier origin than Wesley has here supposed.

Psalmody.

"There are two things," says Wesley, "in all modern pieces of music, which I could never reconcile to common sense. One is, singing the same words ten times over; the other, singing different words by different persons, at one and the same time; and this in the most solemn addresses to God, whether by prayer or of thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of date."—*Journal*, xiii. p. 56.

Whitefield.

The device upon Whitefield's sea was a winged heart soaring above the

globe, and the motto *Astra petamus* The seal appears to have been circular, and coarsely cut A broken impression is upon an original letter of his in my possession, for which I am obliged to Mr. Laing, the bookseller, of Edinburg.

Mr William Mason writes from Newburyport, near Boston, to the Gospel Magazine, and contradicts "an account which was prevalent in London a few years past, and asserted with direct *possitivity* in the Evangelical Magazine;" namely, "that the body of the late Rev. Mr George Whitefield, buried in this port, was entire and uncorrupted. From whence such a falsehood could have arisen it were impossible to decide. About five years past, (he writes in 1801,) a few friends were permitted to open the tomb wherein the remains of that precious servant of Christ were interred. After some difficulty in opening the coffin we found the flesh totally consumed The gown, cassock, and band, with which he was buried, were almost the same as if just put into the coffin I mention this particular as a caution to editors, especially of a religious work, to avoid the mavellous, particularly when there is no foundation for their assertions."

The report, though it was readily accredited by many persons as the invention of a saint's body would be in a Catholic country, seems not to have originated in any intention to deceive. Some person writing from America, says, "One of the preachers told me the body of Mr. Whitefield was not yet putrified. But several other corpses are just in the same state at Newbury port, owing to the vast quantity of nitre with which the earth there abounds."

WESTERN THEOLOGICAL SEMINARY.

In that excellent paper, the Recorder of Pittsburgh, we find the following statements as to the location of the Western Theological Seminary of the Presbyterian Church.

The location of the Western Theological Seminary of the Presbyterian Church is a subject which now begins to excite considerable interest. Some spirited exertions have been made in this region to procure subscriptions for its establishment, and a commendable liberality has been manifested in numerous instances; but subscribers have promised the sums annexed to their names on the conditio that the Seminary shall be located in the vicinity of this city, or some other suitable place within the bounds of the Synod of Pittsburgh. It is confidently believed that a handsome lot of several acres, as a site for the contemplated Seminary, will be given in the town of Allegheny, contiguous to this city; and it cannot be doubted that this town has advantages which are attached to few in the western country. Some propositions relative to the location of the Seminary in Allegheny town, will probably be made to the Commissioners appointed by the General Assembly, who will shortly meet at Washington, Pa. We also understand that Mr. Zeigler, proprietor of the town of Harmony, Butler county, Pa. 25 miles north of Pittsburgh, intends to present proposals for the location of the Seminary in that town, and that, to encourage the object, he will make a liberal donation in ground lots, and in cash.—Some time since, proposals were published for the location of the Seminary on the Walnut Hills, a pleasant and healthy situation, about two miles from Cincinnati, Ohio, where convenient lots will be given for the use of the institution. And from the papers we learn, that a meeting was lately held in Cincinnati, at which a committee reported that the trustees of the Cincinnati College and the trustees of the First Presbyterian Church have agreed to convey the south half of the college lot

and edifice, valued at $17,000, to the General Assembly of the Presbyterian Church, for the use of the Seminary, should it be located in Cincinnati, and provided about $3,000 could be raised to enable the trustees to pay the debt due by the college. A committee also was appointed to obtain subscriptions to the requisite amount.—We have not been informed of any other propositions relative to the location of this important institution. It must be supposed that a diversity of opinions will be entertained upon this subject; but we rest satisfied that the General Assembly, in their wisdom, will fix upon that place which shall appear, all things considered, to combine the greatest advantages.

COMMON SCHOOLS.

Amidst the diversity of opinions and feelings touching the late message of our Governor, his remarks on the subject of education, have much merit and weight, and must be acceptable to patriots of all parties. They make a luminous spot upon a dark and portentous page—

"A speck of azure in a cloudy sky,
A sunny islet in a stormy sea."

Extract from Gov. Desha's Message.

If we desire that our posterity shall be enabled to perpetuate the great principles of equality, and enjoy that liberty which rests upon it, we must afford opportunity and encouragement for the education of all to an extent at least sufficient to enable them to understand the one and duly appreciate the other. This cannot be done by one institution of learning, nor by any number of colleges in the principal towns nor even by academies in every town, as these would be beyond the reach of the great majority of the fathers of families. We must carry the schools home to the people, establish them in districts of such dimensions that all parents may furnish boarding for their own children, and save the expense, that they may have the benefit of their labour in the most busy seasons of agricultural employment, and send them to the schools in the leisure months; and may clothe them in such garments as the family manufacture, which may be suitable to their means. On this plan, and this only, can the patronage of the government be extended equally to all, and the benefits of literature be diffused throughout the whole body politic, and a sufficient degree of popular intelligence preserved in future generations to ensure the preservation of our free and liberal institutions. On this plan, too, all the great geniuses of the country will be brought out to public usefulness; whereas by the present plan, the most energetic intellects remain bound in the chains of ignorance, and borne down by poverty, whilst thousands of both public and private funds are lavished, in many instances, on those whose minds nature never formed for greatness. Put into full operation a general system of Common Schools, and wherever there is extraordinary genius, the shackles will be broken from it, and it will by its own energy and influence obtain the necessary aids for higher improvement. That there will be great advantages in such institutions above those on a larger scale, merely on account of their establishment in the country instead of towns, every man who has attended to the effects of a town life on the habits of youth, must be sensible. The opportunity that will be afforded to rear the youth alternately to labour and to study, will be great indeed. Every consideration, moral, political and religious, urges us to go earnestly to work to put into operation a system of Common Schools. The system was projected several years ago, and it is believed almost universally approved.

PEASANTRY OF SCOTLAND

EXTRACT FROM THE LIFE OF R. BURNS

A slight acquaintance with the peasantry of Scotland will serve to convince an unprejudiced observer, that they possess a degree of intelligence not generally found among the same class of men in the other countries of Europe. In the very humblest condition of the Scottish peasants, every one can read, and most persons are more or less skilled in writing and arithmetic; and, under the disguise of their uncouth appearance, and of their peculiar manners and dialect, a stranger will discover that they possess a curiosity, and have obtained a degree of information corresponding to these acquirements.

These advantages they owe to the legal provision made by the parliament of Scotland in 1646, for the establishment of a school in every parish thro' out the kingdom, for the express purpose of educating the poor; a law which may challenge comparison with any act of legislation to be found in the records of history, whether we consider the wisdom of the ends in view, the simplicity of the means employed, or the provisions made to render these means effectual to their purpose. This excellent statute was repealed on the accession of Charles II. in 1660, together with all the other laws passed during the commonwealth, as not being sanctioned by the royal assent. It slept during the reigns of Charles and James, but was re enacted, precisely in the same terms, by the Scottish parliament after the Revolution, in 1696; and this is the last provision on the subject. Its effects on the national character may be considered to have commenced about the period of the Union; and doubtless it co-operated with the peace and security arising from that happy event, in producing the extraordinary change in favour of industry and good morals, which the common people of Scotland have since undergone.

At the present day there is perhaps no country in Europe, in which, in proportion to its population, so small a number of crimes fall under the chastisement of the criminal law, as Scotland. We have the best authority for asserting, that on an average of thirty years, preceding the year 1797, the executions in that division of the island did not amount to six annually; and one quarter-sessions for the town of Manchester only, has sent, according to Mr. Hume, more felons to the plantations, than all the judges of Scotland usually do in the space of a year. It might appear invidious to attempt a calculation of the many thousand individuals in Manchester and its vicinity who can neither read nor write. A majority of those who can suffer the punishment of death for their crimes in every part of England are, it is believed, in this miserable state of ignorance.

FROM BACON'S ESSAYS.

A collection of sentences out of some of the writings of Lord Bacon

Children increase the cares of life; but they mitigate the remembrance of death.

Round dealing is the honor of man's nature; and a mixture of falsehood is like alloy in gold and silver, which may make the metal work the better; but it embaseth it.

Revenge is a kind of wild justice, which, the more a man's nature runs to, the more ought law to weed it out.

If a man be thought secret, it inviteth discovery; as the more close air sucketh in, the more open.

In evil, the best condition is, not to will; the next not to can.

Boldness is blind: wherefore, it is ill in counsel, but good in execution. For in counsel, it is good to see dangers; in execution, not to see them except they be very great.

God never wrought a miracle to convince atheism, because his ordinary works convince it.

He that goeth into a country before he hath some entrance into the language, goeth to school, and not to travel.

Fortune sometimes turneth the handle of the bottle, which is easy to be taken hold of; and after the belly, which is hard to grasp.

Generally it is good to commit the beginning of all great actions to Argus with an hundred eyes, and the ends of them to Briareus with an hundred hands; first to watch, and then to speed.

Extreme self lovers will set a man's house on fire, though it were but to roast their eggs

Suspicions among thoughts, are like bats among birds; they ever fly by twilight.

Riches are the baggage of virtue; they cannot be spared, nor left behind, but they hinder the march.

The best part of beauty is that which a picture cannot express.

Seneca saith well, that anger is like ruin, which breaks itself upon that it falls.

The best governments are always subject to be like the fairest crystals, wherein every isicle or grain is seen, which in a fouler stone is never perceived.

Of vicissitude of things.

Solomon saith "there is no new thing upon the earth:" so that as Plato had an imagination that all knowledge was but remembrance; so Solomon giveth his sentence, "that all novelty is but "oblivion." Whereby you may see, that the river of Lethe runneth as well above ground as below. There is an abstruse astrologer that saith, if it were not for two things that are constant, (the one is, that the fixed stars ever stand at like distance from one another, and never come nearer together nor go farther asunder; the other, that the diurnal motion perpetually keepeth time.) no individual would last one moment. Certain it is, that the matter is in a perpetual flux, and never at a stay The great winding sheets that bury all things in oblivion, are two: deluges and earthquakes.

Large mass of Amber found in the Island of New Providence —About the middle of last year a sailor, being fatigued, sat down near the sea, on a block, which he supposed to be a stone. After having slept some time, in attempting to rise, he found himself glued to his seat. When he reached the vessel, one of his comrades remarked that he appeared to be scented with a very strong odour; and when he learned how it happened, he invited him to return, and endeavour to bring away the stone. The former had at first no inclination to comply in consequence of its being too heavy; *so much the better,* replies the other, you will make your fortune the sooner, for I believe it to be a large piece of Amber, which will sell for a large sum. He immediately mounted a horse, crossed the Island, and brought away the stone. He showed it at first to a Jew, who offered him only the tenth part of its value. The circumstance soon spread, and the Captain of a merchant vessel, then in port, purchased it of the sailor; and after passing through several hands, it was finally sold in England for £2300 sterling, at the rate of 86 shillings per ounce.—*N. Y. Amer.*

Increase of value in real Estate.—In the proceedings of the Common Council last evening, one of the Aldermen stated a fact which shows more than any thing we have recently seen, the rapid improvement of N. York. The increase on the value of real estate in *one* ward of this city, was stated to amount, for the last year, to the sum of *nine millions of dollars.*—*Nat. Adv.*

THE LUMINARY.

"Quare quis tandem me reprehendat si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis: tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, DECEMBER 14, 1825

Fatal effects of intemperance.—Found dead in the bed of the stream which passes through our town, a man, by name Johnson, said to have been a citizen of Madison county, Ky. He was seen in the streets in a state of intoxication, on Saturday afternoon, the 10th instant, and was found dead on Sabbath morning. The Lexington market-house is built upon elevated walls, on the above mentioned stream, and stretches along the middle of the Market street, the basement of the house forming the banks of the stream. There is one section of these walls uncovered, the market house having not been continued according the original plan. It is supposed that in attempting to pass directly across the street, drunken, and in the dark, he stumbled over the wall into the bed of the stream below.

Query—How much of the guilt of this death attaches itself to those from whom he got the murderous draught?

FOR THE WESTERN LUMINARY.

OBITUARY.

Mr. Editor—Believing that the cause of truth is often supported by the exercises of a dying believer, that semblances of such exercises are exposed by a full and clear representation of Christian feeling; and that babes in Christ are confirmed by the developement of such a temper, tried in the furnace of affliction, I transmit to you the following for your perusal, and if you think it expedient, you are at liberty to give it a place in your valuable paper.

Miss JANE M'KEE, a native of this state, and of christian parents, was early instructed in the first principles of the religion of Christ. Her first impressions of divine truth seem to have originated from reading the sacred Scriptures. But not until the year 1816 was she brought to rejoice in Christ as a pardoning saviour. Soon after, she united herself to the church at Mount Pleasant, at that time under the care of the Rev. John R. Moreland. She ever after this seemed to support the character of a genuine disciple of Jesus. But nothing appeared so marked and glorious in her case, until the commencement of her last illness on the 26th of March. On the fifth day the symptoms became alarming, and she suffered much pain; yet in this enfeebled condition, seeing her friends gathering around her bed, and a deep solicitude appearing in every countenance, she exclaimed, with a feeling which seemed to penetrate every spirit, "In me you see what we all are; and that sickness and death must be encountered by us every one." At the same time urging those around her who had made a profession of religion, to adorn the doctrine of God their Saviour, that in the end of their pilgrimage they might receive a crown of glory that fadeth not away. To her Christless friends she said, "Oh do not neglect seeking an interest in Christ until you are brought to a sick bed and the hour of death." Here she broke out in strains of thankfulness, acknowledging the goodness of God, that had enabled her to give up her all and devote herself to the Lord and his service. "It has been my prayer to Almighty God, (said she,) that when I am

called to quit this life, I may be enabled to leave a testimony to the reality of the religion of Jesus Christ behind me. I am thankful for what the Lord has done, and is still doing for me." She now desired her friends to resign her to the Lord's disposal, whether in life or death; and again raising her eyes, she implored strength and patience to endure unto the end. She generally enjoyed the use of her reason, and a strong confidence in God. Eight days before her departure, hope for her recovery seemed to expire in the minds of her relatives, and her own language evinced that she was aware that the chariot wheels of her redeemer were decending to bear her spirit to heaven. But in this eventful period of her sufferings she seemed to lose sight of herself and began to speak to all around her; calling them one after another to her dying pillow, and addressing them as she conceived their situations severally demanded. She insisted much upon an interest in Christ, as being the "one thing needful." To a servant of Christ engaged in conversation and prayer with her, she said, "Oh be faithful in warning sinners to flee from the wrath to come. Tell them that Christ is a precious Saviour—Oh I know he is precious." On being asked by her mother if she was willing to leave her and the rest of the family, she appeared for a moment to be in a strait, and with some emotion said, "He that loveth father, or mother, sister, or brother, more than Christ, is not worthy of him." She continued to enjoy a strong confidence in the atoning blood of Jesus Christ, which she manifested at intervals as she was able to speak. She believed also in the efficacy of prayer, desiring that supplications be offered in her behalf, that her faith fail not in the hour of trial, and that an easy passage from time to eternity might be granted her.

A few hours before she left this world, as her mother sat by her weeping, with a look of affection and tenderness, she said, "Oh mother do not grieve for me. Give me up to the Lord. I am his He only lent me to you. The Lord gave and the Lord taketh away: then say, blessed be the name of the Lord, even forever." A few minutes after this, her father sat down near her, and began to examine the state of her pulse, when she asked what he now thought of her case To which he replied, I do not expect it will alarm you, when I say, that I believe you are within a few hours of your dissolution. With a degree of serenity which bespoke a sweet peace within, she responded, "the will of the Lord be done. I feel as though it cannot be long; but I wish to say something while I yet have strength to speak." She then called her brothers and sisters, and others present, and spoke a short time to each, as she believed their cases required, urging, with the earnestness of a dying believer the necessity of the new birth, as a qualification for heaven and glory, and as her tongue began to falter, and her lips seemed to be quivering in death, then it was she raised the emaciated hand and bade each a last farewell.

This scene continued about an hour, with the exercises of which she appeared much exhausted, and was seemingly sinking to rest. A short time after this, however, to the no small surprise of her weeping friends, who supposed her spirit was on the wing to immortality, she seemed to revive again, and receiving a little wine and water, she said, "Oh, my Saviour had vinegar and gall that I might have wine." Then after a moment's pause, she proceeded, "I feel myself somewhat disappointed." A friend who sat near her, asked in what respect? She then rejoined, "I thought I was entering the portals of eternal glory; but I have a few more struggles: yet the Lord will strengthen me for the last, and give me the victory." She again

requested prayer to be offered, and committing her spirit into the hands of her ascended Saviour, she fell asleep in death.

The curtain was drawn. Her spirit has fled. The vision of uncreated excellence beams upon her soul. Her body moulders in the dust The worm riots over a form once attractive and sprightly. But hope cheers the mind of survivors, that her ascended spirit will return at the resurrection of the just, and fasten the claim of Messiah on the same tenement from which her spirit took its flight, in the instant of her dissolution. Yes, the trump of Jehovah Jesus shall break the crusted earth under which she sleeps. Then let me die her death, and let my end be like hers. T.

FOR THE WESTERN LUMINARY.

Notice of the Report of the "Board of Visiters." appointed by the Legislature of Kentucky, Jan. 10, 1825, to inspect the Penitentiary of the State.

This is an interesting though hasty and imperfect document. The Visiters tell us nothing of the moral condition of the institution, nothing of its relative numbers, which are decidedly two of the most important subjects connected with its existence. Yet judicious remarks are made, and important facts communicated, in relation to the health, attire, and food of the prisoners, the progress of the improvements making in the edifice, the profits of the institution, and its prospects under the newly appointed Keeper The following gloomy view of its condition when the late keeper "delivered it into the hands" of Mr. Scott, the present incumbent, must affect every friend of his country and his race:

"On the first of February last, three of the above named Visiters attended at the Penitentiary, (it being the day on which it was delivered into the hands of the present Keeper.) They found the institution in the most deplorable condition; the convicts, 84 in number, in want of an entire new suit of clothing suitable for the winter, the most of them having on linen garments, and them entirely worn through, and exposing their persons, in many places, to the weather. The dormitories or cells in which the prisoners are confined at night, and their bedding, were filthy in the extreme, and mostly worn out; nor was there a sufficient quantity to protect them from the cold. Some of the frames for the beds were broken down; none of them much larger than necessary for one person; but, from there not being a sufficient number of them, they had to lodge two, and sometimes three together.

"The new cells were in an unfinished state, having no floors, (with the exception of about ten in the upper story,) no doors but three, no platforms in front of them, nor were any of them plastered.

"The yard was encumbered with stone and rubbish which was left in the erection of the new, and the remains of the old walls Part of the yard was so extremely noxious from neglecting to cleanse the necessary, as not to be approached. The meat house entirely without tubs, blocks, or furniture of any kind, and not a particle of provisions on hand. The convicts filthy as well as ragged, and in a state of extreme neglect."

Now, in this condition of affairs, the institution is a curse alike to the unhappy offenders and to the country, whom they have wronged. The penitentiary scheme as developed in *our* state, has undoubtedly failed of the great and benevolent objects for which it was adopted. With us its tendency has been to seal up the subjects in an incorrigible condition of iniquity. The discipline has been either from mistaken policy, or from want of common

humanity, fierce, unfeeling, and tyrannic. Knowledge, sensibility of spirit, decency of person, and the very necessaries of life, have been well nigh expelled from its walls; as if it were a part of the punishment of an offender, to make him more fit for crime, and as if *he were best corrected* who by the nature of his discipline, is most resembled to a *brute*. Even the light of heaven's truth, if not by design, by neglect, which in effect though not in origin is frequently the same, has been shut out from the despairing offender; and thus such places are made not only emblems of the state, but fearful preparatives for the inhabitation of the dungeon below.

These evils we would not attempt to fix upon any political party, nor upon the keepers, nor upon the legislature, nor upon the community; but upon each, upon all; especially upon that mighty, but often inert agent and sovereign, *public opinion*. Yet whatever be the origin, the issue is awful, and the guilt and danger of permitting it, ought to be made to pass in solemn review before every mind.

As the report proceeds, we rejoice to find a *pledge* and even a *specimen* of a better state of things. Much is to be expected from the enterprising spirit of Mr. Scott, who has lately been introduced to its direction. The following is an extract from that part of the report which describes the improvement he has made in the institution:

"The Board of Visiters have regularly visited the Penitentiary once in each month, since Mr. Scott has had possession, and have seen, with pleasure the rapid improvement in the state of the institution. The new cells are entirely finished, and rendered secure, and as comfortable as they should be; the frames on the top of the walls are removed, the stone and rubbish taken away from the yard, and the necessary cleansed, and is kept in good order. A portion of the convicts were unhealthy, in the spring; some were attacked with chills and fevers, some with dysenteries and colds; but the health of the institution is much improved, and at present there are but few on the sick list.

"The convicts are clothed, in summer, with country linen, and in the winter, with linsey garments, sufficiently variegated to be distinguished, in the event of their escaping.

"Great improvements are made, both in the quantity and quality of the articles manufactured.

"The Visiters forbear to suggest their views as to what may be expected, when all the arrangements contemplated shall have been completed; but they esteem it their duty to say, that it is now in a much better condition than it ever has been since their first acquaintance with the interior management of the institution; and, indeed, the present Keeper appears to be peculiarly qualified for conducting the concerns of an institution of that description."

In closing our remarks upon this important subject we have a few brief suggestions which may not be altogether unworthy of notice.

1. The penitentiary system is just so far a public evil, as it is used to avert the execution of adequate and appointed justice. Some crimes there are which ordinary punishments cannot reach or prevent; and yet they are not worthy of death. It was no doubt a feeling of benevolence mingled with awe arising from these considerations, which prompted to the erection of state penitentiaries. Besides, as the very name imports, when it would not be doing society a wrong to spare the life of the criminal, some hope of his reformation, by long confinement and discipline, might be indulged. Wherefore they have their uses.

But yet when the cell of this institu-

tion is made the shelter of the murderer, the land mourns;—crime stalks abroad in the impudent confidence and effrontery which suspended justice inspires; and the God of Heaven frowns upon the people, because the "voice of their brother's blood cries to him from the ground." We know it is an awful thing to die. It is a momentous act to send up a soul to the bar of God. But when He commands it, nations at their peril disobey. "Whoso sheddeth man's blood, by man shall his blood be shed." Either this is a *law* or a *prediction*. If a prediction, then it is false, for multitudes of murderers escape "the shedding of their blood by man;"—But God's predictions never fail; therefore it must be a law, a command. Then, either it has been repealed, or is now in force. If repealed, when, and where, and to whom? Until this is made to appear, it is the DUTY as well as the *right* of nations to execute murderers. They are murderers who omit it; for every murderer spared, is many murderers produced.

2. Solitary confinement is of unspeakable value and importance in the management of such an establishment.—Iniquity, like caloric, always seeks an equilibrium; with this difference, that guilt is not, like caloric, *diminished* by being imparted. None, it is supposed, take much good to the penitentiary; but some are much worse than others, more practised, more hardened, more adroit in evil. The bad are made *worse* by the society of those more wicked than they; and even those equally wicked strengthen each other in sin. A public sentiment will arise even among the inmates of a prison, if they mingle freely with each other, and thus an artificial barrier is raised, which renders reformation impossible. They keep each other in countenance, and aid each other in the awful work of expelling the last appeals of feeling, of conscience, and of God, from the soul.

It is not so in solitude. There God will sometimes glance upon the dark soul of the guilty; self reflection will turn the mind in upon itself; this will engender self reproach, and thus, if any how, will the trangressor be roused to a sense of his true danger and guilt. This system has been tried with fine effect in the eastern cities of the United States; and as it may be so managed as to keep up active employment, there can be no possible objection to at least its occasional use.

3. Care should be taken to cherish self respect; a love (yes even here) love of character and of country; to prevent despair; to awaken every rising emotion of regret for the past; to spare the feelings and save the subject from that brutality of mind to which tyranny aided by despair, may so easily drive him. Promiscuous visits to the edifice, and making a habitual *show* of the convicts to the public, are highly improper and injurious.

Finally, a steady effort to introduce the gospel into the institution, is of almost infinite importance. Where the power of man ends, there the power of God has just begun. He who came "to give liberty to the captive," can unbolt the iron heart of the criminal. Jesus is the friend of publicans and sinners. "The rising sun belongs to all." Where no severity can subdue, no chastisement reform, no love or power of man can enter, there the mighty Saviour can erect his empire, and make the desert of the soul blossom as the rose. They who are cut off from the esteem, the intercourse, and the hopes of this world, may by Him be led to look for their portion in another. Religious instruction, administered by law, steadily and faithfully directed, could at least do no harm. In the state prisons of Maryland and New Jersey, it has done more to reform and redeem the convicts than all other schemes combined. The illustrious Howard knew its mighty power when with its

divine benevolence he unlocked the dungeons of Europe. God send us other Howards to plead and labour for these prisoners of despair.

From the National Journal.

In consequence of several paragraphs having appeared in the New York papers, on the subject of General Hamilton's private papers, which seemed to warrant a supposition that the General had composed some of the most celebrated public addresses of General Washington, a correspondent personally and intimately acquainted with both, has handed us the following remarks of General Hamilton on a former occasion, when a similar suggestion was made:

"What an idea! What nonsense!" observed Hamilton to the present General Macomb, then Aid-de Camp to the Major and Inspector General, "that I or any other should be supposed to have written the public papers of General Washington. How little does the world know of that wonderful man! So far, my dear sir, is such absurdity from fact, that we, the Aid-de-Camps, could not write the most unimportant note, but it must be submitted to his correction, interlineation, &c Indeed I have often been at a loss to determine in my own mind whether his services were most pre-eminent in the Cabinet or in the Field."

It is astonishing with what promptitude roguery in distant post-offices is ferreted out—a striking instance is before us. The Postmaster General being apprized of depredations committed on the mail in the direction of Blountsville, Tennessee, despatched an agent to endeavor to detect the thief, which was effected, according to the National Intelligencer, in the following manner:—Mr. John Easton, of Jonesborough, in Tennessee, enclosed two hundred dollars in bank notes, to a correspondent in Baltimore, and, taking a memorandum of the amount and description of the notes, in the presence of the Postmaster there, obtained his certificate of the correctness of the memorandum, and of the deposit of the letter in the office. The letter was duly mailed for Abingdon, the distributing post-office. Blountsville is an intermediate post-office, and there the mail rests over night. On this occasion, Fickel plundered it at leisure, as he had probably often done before. On the letter failing to arrive, the vigilance of the General Post Office was put into action, and Mr. George Sweeny, for many years the faithful and intelligent principal clerk in the Post Office of this city, was despatched to detect the criminal. Among other measures taken for that purpose, copies of the list of bank notes, fortunately so formally attested, were left with the principal merchants of Abingdon; and very soon one of the notes, for fifty dollars, made its appearance, and the possessor of it had personally received it from Fickel, Assistant Postmaster at Blountsville. He had, when he received it, moreover, from habitual caution, endorsed on the back of the note the name of the person of whom he had it. Fickel was of course apprehended: and the chain of evidence was so complete, it was impossible for him to escape conviction.

Fickel has since been convicted of the offence of robbing the mail; but the sentence of the court had not been disclosed at the last advices.—*Wash. Gaz.*

ZANESVILLE, Ohio, Nov. 5.

On Saturday morning last, the house of Mr William Scott, about ten miles from town, on the Marietta road, was burned to the ground, and awful to relate, Mr. Scott consumed therein! We learn that on the previous afternoon, he being intoxicated, ordered his family out and drove them off the premises. About dark, as he was returning home, having been to procure more liquor

be called at the house where his family were, and requested admittance, which was refused; he then ordered their return home, which they also refused;—and he departed, swearing and threatening to burn his house with its contents and himself in it! It is conjectured by some that he deliberately set fire to the house and remained in it until he was consumed; and by others that he became so drunk, that on the fire occuring, he was unable to stop it, or extricate himself; but, from his previous threats, and the fact of a favourite bible of his own having been found removed to a safe place, with some of his clothes partly burnt, while some books of his wife's were torn to pieces and strewed about the house, the former conjecture seems most probable. It is a shocking warning for habitual drunkards.—Some of his bones were found on Saturday morning among the ruins, and decently interred.

Commodore M'Donough, of the American Navy, died on the 10th inst. on board of the brig Edwin, which has arrived at this port from Gibraltar. The remains of this officer, to whose memory the United States owe all gratitude and honour, have been brought hither in the vessel.—*Nat. Gaz.*

DARTMOUTH COLLEGE.

The whole number of Students attached to the Institution is 227. viz:—Medical students 103; Seniors 35; Juniors 42; Sophomores 51; Freshmen 46; The Faculty consists of a President—the Rev. *Bennet Tyler*, D. D. seven Professors and two Tutors—*Nat. Gaz*

ANECDOTE.

"Let not the sun go down upon your wrath."—Eph. iv. 26.

ILLUSTRATION.

John, Patriarch of Alexandria, had a controversy with Nicetas, a chief man of that city, which was to be decided in a court of justice; John defended the cause of the poor, and Nicetas refused to part with his money. A private meeting was held to see if the affair could be adjusted, but in vain; angry words prevailed, and both parties were so obstinate that they separated more offended with each other than before. When Nicetas was gone, John began to reflect on his own pertinacity, and although his cause was good, yet, (said he) can I think that God will be pleased with this wrath and stubbornness? The night draweth on, and shall I suffer the sun to go down upon my wrath? That is impious and opposite to the apostle's advice." He, therefore, sent some respectable friends to Nicetas, and charged them to deliver this message to him, and no more:—"Domine, Sol ad occasum est. *O sir, the sun is going down.*" Nicetas was much affected, his eyes were filled tears; he hastened to the patriarch, and saluting him in the mildest and most gentle manner, exclaimed, "Father, I will be ruled by you in this or any other matter." They embraced each other affectionately, and settled the dispute before the sun went down.

My reader, there has been, for some years, a controversy between God and you; he has called, but you have refused; he has sent his Son, but you have rejected him! Remember *the sun is going down*, and if thou dost not make peace with him now, it will be *too late* when the sun is gone down. Agree then, with thine adversary quickly, while thou art in the way with him, while the Bible is in thine hand, while the ministers of the gospel are proclaiming salvation, and while conscience reproves the delay, and waits thy instant attention to the things that make for thy *peace*. *The sun is going down;* yet a little while and the light will be withdrawn; death will come, yea, he is even now *coming* with rapid strides! Haste, then, Jesus is ready to receive thee to his heart, and heaven to its everlasting joys. IGDALIA.

POETRY.

FROM THE ODES OF CATULLUS.

ON THE DEATH OF LESBIA'S SPARROW.

The following simple and most beautiful Latin ode is found among the Carmina Catulli. A poetic version into English is requested from some of our young readers.

DE PASSERE MORTUO LESBIÆ.

Lugete o Veneres, Cupidinesque,
Et quantum est hominum venustiorum.
Passer mortuus est meae puellae,
Passer delitiae meae puellae,
Quem plus illa oculis suis amabat.
Nam mellitus erat, suamque norat
Ipsam tam bene quam puella matrem:
Nec sese a gremio illius movebat,
Sed circumsiliens modo huc, modo illuc,
Ad solam dominam usque pipilabat.
Qui nunc it per iter tenebricosum
Illuc, unde negant redire quenquam.
At vobis male sit malae tenebrae
Orci quae omnia bella devoratis:
Tam bellum mihi passerem abstulistis.
O factum male, O miselle passer,
Tua nunc opera meae puellae
Flendo turgiduli rubent ocelli.

From Milman's Fall of Jerusalem, a Sacred Drama, founded on Scripture-History.

It must be —
And yet it moves me, Romans, it confounds
The counsels of my firm philosophy,
That Ruin's merciless ploughshare must pass o'er,
And barren salt be sown on yon proud city.
As on our olive crowned hill we stand,
Where Kedron at our feet its scanty waters
Distils from stone to stone with gentle motion,
As through a valley sacred to sweet peace,
How boldly doth it front us! how majestically!
Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still, and nearer
To the blue heavens. Here bright and sumptuous palaces,
With cool and verdant gardens interspers'd;
Here towers of war that frown in massy strength,
While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that fated city.
And, as our clouds of battle dust and smoke
Are melted into air, behold the Temple,
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven! It stands before us
A mount of snow fretted with golden pinnacles!
The very sun, as though he worshipp'd there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticos,
On every flowery sculptured capital,
Glitters the homage of his parting beams.
By Hercules! the sight might almost win
The offended majesty of Rome to mercy.

FROM THE N. Y. AMERICAN.

STANZAS FOR MUSIC.

We met as if we ne'er had met,
In joy or grief before;
O! there are hearts that soon forget,
And love that soon is o'er!

We met—but not a smile was lit
In her averted eye;
O! why then should I treasure yet
The smiles of days gone by?

We met—but not a wandering thought
Was in her mind of me,
O! ye are all too dearly bought,
Ye joys of memory!

We met—but no kind hand clasped mine
In thrilling hope and fear!
O! even the flowers that closest twine,
Cold fortune's blasts will sear.

The time has been when I have dreamt
Of other life than this—
When I have pictured days exempt
From all save raptured bliss.

And every change of good or ill
With thee I hoped to share;
Be still, my beating heart, be still,
These skies were all too fair.

We met as if we ne'er had met
In joy or grief before;
O! there are hearts that soon forget,
And love that soon is o'er.

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